

TRUTH EXALTED

AND

Deceit abased;

OR,

A discovery of the false Christs and false Prophets spoken of in the 7th. and 24th. Chapters of *Matth.* shewing also when they came, and how they may be known, to the end that all honest people may be aware of them, for they have had a long reign, but God is discovering them, and bringing people off from them, to the truth and true Gospel Ministry and worship, which was before their coming, aforementioned.

Also here is something concerning the practice and Doctrine of the true Gospel-Ministers according to the Scriptures, and the Doctrine of the false Prophets compared therewith, and wherein they differ, as may be seen to them that read with a right understanding: Likewise here is something concerning laying on of hands according to the Scriptures, and concerning singing, and the right use made of singing, also Prayer, and concerning free grace, and concerning Faith according to the Scriptures.

Likewise here is severall Queries about the rise of Tyndal since the Apostacy, or coming of the false Christs and false Prophets, and concerning the foundation of the English Church (though in the time of Popery called the Holy Church) with severall alterations and changes thereof, very usefull to be taken into due consideration. *2 Tim.* 2. 19. *the Lord knoweth them that are his, 2 Tim.* 2. 19.

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TRUTH EXALTED

AND

Deceit abased, &c.

Concerning false Christs and false Prophets, &c.

VHereas there was something said by the Priest
of which about false Prophets, &c. and it is a ge-
nerall outcry in the world amongst Teachers and
Professors concerning false Christs and false Pro-
phets, that Christ said should come and deceive
many, and the cry is that they are but now come, and that
these are the last times of which Christ said they should come,
and say they; now they are come according to the Prophecy
of Christ and saying in the Scriptures, where he hath foretold
of them, and said they should come, as in *Matthe* the twenty
seventh, and twenty fourth Chapter. To which is answered
in hereafter followeth, in reference to the saying and Prophecy
of Christ, that speaks and foretells of the coming of the false
Christs and the false Prophets (as aforesaid) It is answered that
such as say they are but come now, they speak ignorantly
and without understanding, and therefore ignorant of the

Scriptures, and the coming of them and their long reigne, that so affirme, who say, they are but now come, be they Priests, Parsons, Rectors, Doctors, Elders, and Teachers or Professors of what sort so ever, for as Christ told of false Prophets *Mat. 7. 15.* So he also said that by their fruits they should be known *ver. 16. 20.* of the same Chapter: And then said Christ unto his Disciples beware of false Prophets which come to you in sheeps clothing, but inwardly are ravening Wolves, for by their fruits ye shall know them, it is to be observed that Christ spake this unto his Disciples whilst he were personally present with them, and that he bad his Disciples then to beware of the said false Prophets, and also gave them a rule or marke by which they might know them (as aforesaid) and in *Mat. 24. ver. 11.* Christ prophesied or foretold that many false Prophets should arise, and not onely so, but also they should deceive many, and saith Christ in *Mat. 24. 24.* there shall arise false Christs and false Prophets, &c. in so much that if it were possible they should deceive the very elect (but it is not possible that the elect should be deceived by them) yet Christ hath told his Disciples, *Mat. 24.* that false Christs and false Prophets should arise and deceive many, and that they would deliver up the Saints or Disciples and followers of the true Christ to be afflicted, and that they should kill them, &c. then should iniquity abound; and that prophecy of Christ hath been fulfilled in a great abundant measure, on the false Prophets part, together with such as have been seduced by them, and many of the Saints and servants of Christ have by the means of the false Prophets been imprisoned, killed, hated and delivered up to be persecuted, scourged and afflicted, such hard measure hath and doth the Saints and servants of Christ meet with; by reason of the false Prophets and them that they have deceived, Therefore the false Prophets do and have appeared in a devouring or wolfish nature, though they have been like wolves hid in sheeps clothing, and covered with a pretence of godlinesse, yet forwarly they have appeared and still doe appear in a devouring nature, more like unto Dogs and Wolves (to roade and tear the Lamba and Sheep of Christ) than good shepherds to feed, preserve or guide and feed the Flock

of God 1 Pet. 2. 1, 2, 3. but with force and cruelty have the
 false Prophets against them appeared, and have neither strength-
 ned the Diseased, nor healed that which was sick, neither
 have they bound up that which was broken, nor brought a-
 gain that which was driven away, neither have they sought
 that which was lost, but with force and with cruelty have they
 ruled like such that the Lord is against, who eat the fat and
 cloth them with the wool, but feed not the flock; but ra-
 ther seek to persecute and kill them, Ezek. 34. 3, 4. where-
 by the aforesaid prophecy of Christ is in a great and abun-
 dant measure fulfilled; And again saith Christ Iesus our Lord
 in *Mat. 13. 25.* false Christs and false Prophets shall arise to se-
 duce, if it were possible, the very elect; but saith he, take ye heed,
 behold I have foretold you, ver. 23. who was it that he fore-
 told, was it not his Disciples that he foretold (as aforesaid) yea
 and moreover Christ Iesus our Lord and Saviour declared
 and foretold of the coming of false Christs and false Prophets
 (as aforementioned) and said he then, this generation shall not
 pass till all these things be fulfilled or done, as may be read,
Mat. 13. 30. did Christ Iesus say to his Disciples whilst he was
 personally present with them, that false Prophets (and as
 aforesaid) should come, and did he whilst personally present
 with his Disciples bid them beware of them, and did he also
 affirme, that the generation then present should not pass away
 till those things spoken of in *Mat. 14.* and *Mat. 13.* should be
 done, amongst which things spoken of was the false Prophets
 rise and coming, how is it then that Priests and Professors are
 so ignorant of the Scriptures, and cry they are but now come,
 what will ye be Iars of Christ, of the Scriptures, and of the
 Doctrine of the holy Apostles? are ye resolved to seek to out-
 face; and withstand them all? be not so impudent and wicked,
 hath not Christ said (as aforementioned) that false Christs, and
 false Prophets should arise and come, by whose means many
 should be deceived? And did not Christ say, that generation
 then present should not pass till they come, or those things be-
 fore the passing way of that generation should be done, and
 is this the generation of men (that generation) which were

personally present then; though the evil Spirits of error doe
 rule in a great number of the persons, who are of the seed of
 evill doers, in this sinfull (and sin contending for) genera-
 tion, yet there hath been many generations since Christ said,
 false Christs, and false Prophets should come; And that that
 generation then present (whilst Christ were personally with
 them) should not pass till those things should be done; how
 is it then that Priests and Professors are so ignorant of the Scri-
 ptures, to say they are but come now, and that these are the last
 times of which Christ said they should come; Observe, Christ
 said to his Disciples while personally present with them, false
 Christs and false Prophets should come, and deceive many Mat.
 24. Mat. 13. (as aforesaid) and he also said that generation should
 not pass, till those things should be done, this Christ said
 to his Disciples and friends, whilst personally present with
 them; and said beware of them, for many shall be deceived
 by them; and you shall be delivered up to be afflicted, and
 ye shall be killed and hated of all nations for my names sake,
 and as Christ said they should come, John in his time (or in
 that generation before it was passed) said they were come, and
 moreover he said that was the last time, in which it was said
 they should come, for saith the Apostle John in the 1. Epistle
 2. Chapter 18, 19. ver. Little children it is the last time; and
 as you have heard that Anti-Christ should come, even now
 are there many false Christs, or Anti-Christs, whereby we
 know that it is the last time, here they were come, yet priests
 and professors are so ignorant of the Scripture, that they cry
 out now they are come, and they are come, but now when
 they came before the decease of the Apostle John, many hun-
 dred years since, yea saith he, they went out from us, but
 they were not of us, for if they had been of us, no doubt but
 they would have continued with us, but they went out that
 they might be made manifest, they were not all of us, ver. 19.
 And as Christ had foretold his Disciples of the coming of
 those false Christs, and how they would deceive many, saith
 he, goe not forth (do not leave them, but rather abide within)
 to when they were come, John said and declared then, that they
 were

were not come in his time, and he writ to the faithfull to keep
 to the anointing within, 1 *Joh.* 2. 20, 27. And here *Johans* Epistle
 agreed with Christs Doctrine, and moreover as *Johans* had told
 that the false Christs or Anti-Christis were come, and exhorted
 the faithfull to keep to the anointing within, he also said that
 the false Prophets were come, and were already gone out into
 the world, beloved said he, to them that kept to the anointing
 within them, 1 *Joh.* 2. 27. and kept the commandements of Christ,
 and knew that he abode in them, and that they abode in him,
 because he had given them of his Spirit, 1 *Joh.* 2. 23, 24. yea, and such
 as had overcome the Devil, the wicked one, and had the word
 of God abiding in them, ver. 13. 14. who were of God and not
 of the world, 1 *Joh.* 5. 19. who being of God knew the Son of
 God to be come, and said he had given them an understanding
 to know him that is true, and then they were in him that is true,
 even in his Son Jesus Christ, 1 *Joh.* 5. 20. they did not deny Christ
 to be within who were in him and he in them, neither were they
 of the world but of God, and such *Johans* writ unto to try the Spirits;
 he did not write unto the world (nor hireling Priests) to try
 the Spirits, take notice of that, but he writ to them that were
 not of the world but of God, and were in Christ, and owned
 and professed Christ to be in them (as aforesaid) to such he writ
 to try the Spirits, saying, beloved beleve not every Spirit, but try
 the Spirits, whether they be of God, because many false Prophets
 are gone out into the world, 1 *Joh.* 4. 1. (marke) many false
 Prophets (saith he) are gone out into the world, then they
 were come long before this time, and since then they have had
 a long reign, and now is God discovering them, and bringing
 people off from them; Christ said they should come, viz. false Pro-
 phets, and false Christs, and *Johans* saw they were come and went
 out from them, and was not that, which inwardly ravened from
 the Spirit of God into the Apostacy, the ground which the
 false Prophets rose out of, and did not they that turned from
 the truth, and abode not in it, joyn together with the Beast to
 make war with the Saints, and did not such turne against the
 Saints, as ran a whoring from that of God, and did not they make
 war with the Saints and overcome them, and did not the false Pro-
 phets

phets deceive and seduce Nations, and Kindreds, Languages, and
 multitudes, and set up the Image or worship of the Beast, and did
 not all that dwell upon the earth goe out after them, and worship
 the Beast and his Image, but the elect whose names are written
 in the Lambes book of life, salue from the foundation of the
 world, and must not they that worship the Beast and his Image
 be plagued and tormented, as may be read, *Rev.* 13. and *Rev.*
 14. Christ said, *false Prophets should come and deceive many*, yea,
 if it were possible the very elect, *Mat.* 24 *John* saw they were come
 and gone out into the world, *1 John* 2. 18, 19. and in the *Rev.*
John speaks of the Beast and false Prophet joyning together, and
 how they had prevailed, but the Beast and the false Prophet are
 to be cast together into the lake of fire and brimstone, and must
 be tormented day and night for ever and ever, *Rev.* 10. 10. here
 he hath declared their punishment to be everlasting, *John* saw
 that all the world wondered after the Beast, *Rev.* 13. 3. and they
 worshipped the Beast, saying who is like unto the Beast, who is
 able to make war with him, *ver.* 4. when he had made war with
 the Saints, and had overcome them, was not power given him
 over all Kindreds, and Tongues, and Nations, *ver.* 7. and did not
 the Beast so prevail when he had made war with the Saints and
 overcome them, that he set up in the time of Apostacy, when he
 had dominion in *England*, in and through the Pope, Schools, Col-
 ledges, called Univerſities, to sit and make ministers for himself,
 and was not all constrained to worship that which was set up in
 the Apostacy, but such as had their names written in the Lambes
 Book of life, who could not worship the Beast and his Image, but
 rather choosed to suffer, and he caused all both small and great,
 rich and poor, &c. to receive a marke in their right hand, and in
 their foreheads, *Rev.* 13. 16. and was not Cathedralls and Parish
 Churches, so called, with the rest of the superstition their atten-
 dants, and sprinkling infants with the marke in the forehead, set
 up in the time of Apostacy; and did not the Pope by his decretall
 Epistle, cause Tithes to be paid to the Parsons and Rectors of Pa-
 rishes, and did they not so become *Lux terra*, and so into paro-
 chiall rights, so called, chine from, See *Cookes* 1. part *Institutes*
fol. 641. 642. was not that the ground and rise of Tithes in *Eng-*
land

And to the Parish Priests, Parsons and Rectors, &c. Did not the Pope create those names of Parsons and Rectors, &c. in the time of Apostacy, with a great number more of them, and was not those names that he created of the number of the Beast, which is said to be the number of a man, &c. *Rev.* 13. 18. and is not many of those names which the Pope created yet upheld and stood in, as Parsons and Rectors, &c. And doe they not hold Tithes under such denominations; if so, is not that an evident demonstration that they are yet in the Popes creation and of his succession, and as *Iohn* in the Revelation speaketh of the Beast and his worship that took place in the Apostacy, doth he not speak of the Image of the Beast, that had life given to it in severall appearances, was not those Images of the Beast severall inventions, and set formes of worship, which had life given to them by national Laws, or else by force of the said Laws, people were bound to the Image and worship of the Beast, or for their refusall they suffered deeply, and was not the Mass Book an invention of the Beast and one of his images or forme of worship set up in *England* as well as other places: And was not people in *England* a long time bound to the Mass Book, or that image and worship of the Beast, and when that was discovered or denied by *Ed. 6.* was not the Common Prayer book set up in the stead thereof. See the Statute of the 1. and 2. *Edw. 6.* 1. and was not that another invention or image of the Beast, and set forme of worship which had life given to it by a Law, though not much differing from the former, viz. the Mass book, and was not the life of that image or worship, viz. the Common Prayer book taken away againe, by a Law of *Queen Maria*, and did not she by the same Law give life againe to the former image of the Beast, that is to say the Mass book, or that forme of worship which was in the time of *Hen. the 8.* See *Sessio secunda Anno Mariae primo Cap. 2. and 3.* And did not *Elizabeth* who the next after succeeded *Mary*, repeale those Laws that gave life to the Mass book, and did she not set up the Common Prayer book againe, and give life to the same by a Law: or thereby compell and binde people to the performance and worship of that image and uniforme worship set up by *Ed. 6.* viz. the Common Prayer book; See the Statute of the 1. *Eliz. 6.* And was not the

worship tried up as the true Christian Protestant Religion,
 and confirmed by severall Parliaments, or stood in force during
 the times of *James* and *Charles* late Kings of *England*, untill it
 was discovered, and the life of it, *viz.* the Common Prayer book
 was taken away in the time of the late war, or the said Common
 Prayer book was by Act of Parliament disannulled; And what was
 the next unto that, but a Directory, and was it not fetcht out of
Scotland, and set up to be observed, and what must be next the
 Common Prayer book againe, or something of the like nature,
 drawn up into an uniforme, or would not the Parish Priests, Par-
 sons, and Rectors, &c. have it to be so, else what meaneth the
 pleading of some of them for the Common Prayer book, or the
 like uniforme worship, may it not be well said that people and
 nations are at waters tossed to and fro, that have been and are
 so unsettled about their Religion, since the coming of the false
 Christs, and false Prophets in the time of Apostacy, hath not the
 Beast, which *Iohn* in the Revelations speaks of, made war with the
 Saints, ever since the time of the coming of the false Prophets spo-
 ken of by Christ, *Mat. 24.* or since the time that Apostacy took
 place, and hath he not, to wit, the Beast overcome the Saints by
 persecuting and putting them to death, but is not the promise that
 the Lamb shall overcome, and them that are with him, who are
 called and chosen, and faithfull, and must not the everlasting Gospel
 be preached againe to all Nations, and Kindreds, and Peoples? hath
 not the Beast long reigned in Apostacy, and did not *Iohn* be-
 fore his decease foresee it, and declared that the Beast had power
 given over all Kindreds and Tongues, and Nations, and hath not
 all that dwell upon the earth worshipped the Beast but them, that
 is to say the elect, whose names are written in the book of life of
 the Lamb slaine from the foundation of the world, and is not the
 prophecy of *Iohn* in the Revelations, since the Apostacy and com-
 ing of the foresaid false Prophets, largely fulfilled, *Rev. 13. 7. 8.*
 And hath not the Beast, according to that prophecy, long had
 power over Tongues, and to have power over Tongues, hath it
 not been to order them by Masters of Art, Batchelors of Art,
 Vice-Chancellors over Colledges and others, such as are of the
 number of the names of the Beast, who are expert in the deceit,

or Magick Art, &c. and is not those Tongues that are so ordered which the Beast hath power over as aforesaid, learned at Colledges, &c. and are not those Colledges called by names given in the time of Popery, and was they not then erected, &c. and is not the Beast yet worshipped, and must they not drink of the wine of the wrath of God poured out without mixture, into the Cup of his indignation and be tormented night and day, who worship the Beast and his image, and whosoever receiveth the marke of his name, as saith *Iohn* in the Revelations, Chap. 14. 9, 10, 11. What is the whores Cup of fornication, and the great whore that hath long sitten upon the waters, with which whore the Kings of the earth have committed fornication, in which the blood of the Martyrs is found See *Revs.* 17. and read with understanding, are not the waters where the whore sitteth there spoken of, declared to be peoples and multitudes, and Nations, and Tongues ver. 15. doth the whore sit upon Tongues, what upon Greek, Latine and Hebrew, Schollers at Universities, or Colledges, now and ever since they were erected or set up in the time of Apostacy, after the coming of the false Christs, and false Prophets that Christ said should come, and *Iohn* saw were come, and have they not since then deceived the Nations; and are they no more settled then waters, or how should it be otherwise whilst they erre from the true Spirit, and follow their own inventions; but God is now bringing and hath brought many people out of the waters to the Rock Christ Jesus, and is building them together in him, upon the foundation of the Apostles and Prophets, in whom all the building fitly framed together groweth to an holy Temple in the Lord, For an habitation of God through the Spirit, *Eph.* 2. 18, 19, 20, 21, 22. And now is the Lord bringing people to the true spirituall worship againe according to the Scriptures, *Ioh.* 4. 23, 24. *Phil.* 3. 3. (which was before the Apostacy) as which the false Prophets that hath long reigned in the time of Apostacy are greatly offended but it is but that the Scriptures may be fulfilled which saith, evil men and seducers, shall waxe worse and worse, deceiving and being deceived. 2 *Tim.* 3. 13. The true Christians owned and professed Christ Jesus within them, before the Apostacy, and did not deny Revelation but since the Apostacy, the false Prophets and Antichristians denyeth

the true Christ to have an inbeing in his people, and are offended at such as own revelation, and the true Christ to be within according to the Scriptures; The Apostle *Paul* nor of men neither by man, but by Jesus Christ and God the Father, who raised him from the dead, did affirme and certify to the Brethren before the Apostacy, that the Gospel which was preached of him, was not after man, nor received of man, neither was he taught it, but by the revelation of Jesus Christ, *Gal. 1. 1. 11, 12.* he did not deny revelation, as the false Prophets doe, but said, when it pleased God, who called me by his grace to reveale his Son in me, that I might preach him among the Heathen, immediatly I conferred not with flesh and blood, but went into *Arabia, &c. Gal. 1. 15, 16, 17.* here this true Gospel Minister neither denyed revelation nor disowned the Son, but witnessed that God had revealed him unto him, and that within as aforesaid, but the false Apostles and false Prophets deny both revelation and Christ to be within, the true Apostle said he was not ashamed of the Gospel of Christ, which Gospel he affirmed and declared to be the power of God unto salvation, unto every one that beleeveth, and furthermore he hath affirmed that therein, *viz.* the Gospel of Christ which is the power of God as aforesaid, is the righteousness of God revealed from faith to faith, *Rom. 1. 16, 17.* here againe the true Gospel Minister before the Apostacy owned revelation, and did not say it was ceased, neither was he ashamed of that Gospel of Christ, namely the power of God, wherein the righteousness of God is revealed from faith to faith as aforesaid, and the same Apostle before the Apostacy commanded, that if any man, yea or an Angel from Heaven preach any other Gospel than that, which he with the rest had preached, to let such beholden accursed, *Gal. 1. 8, 9.* but since the apostacy the false Apostles or Ministers of Anti-Christ, together with the false Prophets, who deny revelation and say its ceased, they preach a contrary Gospel to that which the true Apostles preached, where in the righteines of God as aforesaid, is from faith to faith revealed; therefore the said false Apostles or Ministers of Anti-Christ, together with the false Prophets are held accursed; The true Gospel Minister in whom Christ was revealed, in preaching to the Gentiles before the Apostacy, where he speaks of the mystery

tery which God would make known among the Gentiles, he hath declared it, to be Christ in them the hope of glory, whom saith he we preach and teach, *Ec. Col. 1. 27. 28.* did not the true Gospel Ministers in so preaching preach Christ within as aforesaid; and doe not the false Prophets since the Apostacy deny such a doctrine: The true Gospel Ministers before the Apostacy preached the Gospel, with the holy Ghost sent down from Heaven, *1 Pet. 1. 12.* but since the Apostacy the false Prophets seeks to exclude the office of the Holy Ghost, and are highly offended at them now, that preach the Gospel againe, with the holy Ghost sent down from Heaven; the true Gospel Minister before the Apostacy, was called and sent to turne people from the darkness to the light, *Acts 26. 16, 17, 18.* and so from the power of Satan to the power of God, but in the Apostacy and enmity the false Christs and false Prophets are against the true light, and thereunto opposite both endeavouring to keep all they can, for owning the light and joyning to the same, and they also labour by their wiles, slights and cunning craftines to seduce, and as much as in them lyeth to turne people from the true light to the darkness againe, and so from the power of God to the power of Satan, but now they are known, for the day is dawning, and the day Star arisen in the hearts of many, and the day declareth every mans works of what sort they are, therefore as this is read with a right understanding, let them that so read, take notice who the false Christs and false Prophets are, and of them hereafter be aware.

Concerning Revelation and the Spirit, &c.

MOREOVER in the Primitive time before the Apostacy or coming of the false Christs and false Prophets, that Christ said should come, and John saw were come, as aforementioned; the true Gospel-Ministers were so far from denying Revelations, That they said, No man knoweth the things of God but by the spirit of God, which revealeth the deep things of God, *1 Cor. 2. 10, 11.* And they also declared and said that they had not received the Spirit of the world, but

the Spirit of God, that they might know the things, that were freely given them of God, ver. 13. and if no man know the things of God, but by the Spirit of God, which revealeth the deep things of God, then to deny Revelations and say they are ceased, Is not that to deny the office and work of the Spirit of God, and say it is ceased; and doe not they that say so plainly shew that they are false Prophets, and false Apostles, or Ministers of Anti-Christ, and doe not such also deny the true Apostles Doctrine, and shew that they are ignorant, and without the true Spirit guiding them to speak, and that they know not the things of the Spirit of God, who deny Revelation the office and work of the Spirit, to reveale and make known the things of God as aforesaid, without which Spirit of God or a measure thereof, no man can know the things of God, as the true Apostles hath said.

The true Gospel-Minister before the Apostacy, declared and said that if any man have not the Spirit of Christ he is none of his, *Rom. 8. 9.* but the false Prophets or Ministers of Anti-Christ since the Apostacy, deny that any man should have the Spirit of Christ, and they doe not onely declare thereby that they are none of his Ministers, but also that Christ hath no true Disciples or Subjects. Therefore they that deny the Spirit of Christ they must needs be false Prophets, and Ministers of Anti-Christ, or the Devils Subjects, note such and take it for granted, they are the enemies of our Lord Jesus Christ.

The true Gospel-Ministers and Saints in Christ Jesus, before the Apostacy declared and affirmed, that they had received the Spirit of God, whereby they knew the things, that were freely given them of God, and by the same Spirit they knew, that they were children of God and joynt heirs with Christ, and could by divine right say it, the Spirit of God also witnessing, with their Spirit that it was true, and thereby, *viz.* by the Spirit which they had received of God, or by the Spirit of his Son, which he had sent into their hearts, they could cry *Abba Father, Rom. 8. 14, 15, 16. 1 Cor. 12. 10, 11, 12. Gal. 4. 6.* But since the Apostacy, the false Prophets and Ministers of Anti-Christ declares and affirm, that it is presumption or blasphemy, for any to affirme now, that they have the Spirit of God, and know thereby the things, which are freely

freely given them of God, and to say that they are the children of God, and joynt heirs with Christ, and that they have the Spirit of God, as an evidence bearing witness with their Spirit, according to the Scriptures, that it is so; and that God hath sent the Spirit of his Son into their hearts, whereby they cry, *Abba Father*, and can so call him by divine right, according to the Scriptures, as the Saints in Christ Jesus formerly did; This the false Prophets and Ministers of Anti-Christ calleth presumption, delusion and blasphemy, therefore note them, and as Christ hath said, *Mat. 7. 20. by their fruits ye shall know them.*

The true Apostle and Minister of Christ before the Apostacy exhorted or counselled the people to walk in the Spirit, to the end that they might not fulfill the lusts of the flesh, *Gal. 5. 16.* Because they that live in the flesh cannot please God, as the true Gospel Minister before the Apostacy hath said, *Rom. 8. 8.* and the fruits of the flesh are manifest saith he, which are these, See *Gal. 5. 19, 20, 21.* and they which doe such things shall not inherit the kingdom of God, as the true Gospel Minister hath said, and as may be read, *Gal. 5. 19. &c. 1 Cor. 6. 9, 10. Eph. 5. 5, 6.* But since the Apostacy the false Prophets and Ministers of Anti-Christ, they deny the Spirit of truth, and labours to keep people from walking in the Spirit of God, to the end that they may fulfill the lusts of the flesh, and that they may live in the flesh, and be kept out of the Spirit, least they should please God, and so for the upholding and strengthening Satans interest in people they are, and labours to keep people in sin, and to pleade for the same, that they may live in the flesh, and bring forth the works thereof, to the end that they may be fitted for Satan, and be kept out of the kingdom of God; Therefore it is high time for people, that hath any regard to the glory of God and of their souls good to look about them, and not any longer follow the false Prophets and Ministers of Anti-Christ, that hath had such a long reigne, and are expert in the work of deceiving.

The true Gospel-Minister before the Apostacy counselled people, he ministered unto, not onely to walk in the Spirit, that they might not fulfill the lusts of the flesh, but also that through the Spirit they might mortify the deeds of the body, to the end that they might

might live unto God, and bring forth the fruits of the Spirit and so glorify him: But since the apostacy, the false Prophets and Ministers of Anti-Christ, they labour to keep people from the Spirit, least the deeds of the flesh should be mortified, and therefore they labour to keep them out of the Spirit of truth, lest they should by it be led out of deceit and into the truth, to live to the praise and glory of God as aforesaid, also see *Gal. 5. 16. & Rom. 8. 13, 14. Job. 15. 8. Gal. 5. 22, 23, 24.* For if they should walk in the Spirit, and bring forth fruit unto God, and dye to the world: Satan would loose his hold, and his interest in people would cease and come to an end: Therefore that he may uphold a kingdome of sin and unrighteousness, covered over with a pretence of godliness in people, he fits the false Prophets and seducers to labour and Minister for him, but as Christ hath said, *by their fruits ye shall know them,* as before mentioned, *Mat. 7.*

Concerning perfection according to the Scriptures.

THe onely true God, when he appeared to *Abraham* the Father of the faithfull, declared and said, *I am the Almighty God, and in his doctrine or by way of command said unto Abraham, Walk before me and be thou perfect, Gen. 17. 1.* which doctrine *Abraham* received; and also Christ Jesus our Lord in his doctrine, or by way of command he said unto his Disciples, and those that he taught, who had grace and received the same, *be ye perfect as your heavenly father is perfect, Mat. 5. 48.* And such as pressed after perfection, the doctrine of the Father and the Son, said by the Spirit of truth, as many as are perfect be thus minded, *Phil. 3.* to press others on to the same, and before the apostacy, whilst the holy Ghost had the ordering in the true Church, and were of Counsell with the Ministers of Christ, who preached the Gospel with the holy Ghost sent down from Heaven, *Acts 15. 28. 1 Pet. 1. 12.* they declared and said, *we preach wisdom amongst them that are perfect, 1 Cor. 2. 6.* and they taught in all wisdom, labouring to present every man perfect in Christ, *Col. 3. 27, 28, 29.* for which end they said, Christ Jesus when he ascended upon high gave gifts

gifts unto men, that is to say, for the perfecting of the Saints, &c. *Eph. 4. 10, 11, 12, 13.* who having grace according to the measure of the gift of Christ, *Eph. 4. 7.* received the same, But since the apostacy, the false Prophets and Ministers of Anti-Christ, deny the aforesaid doctrine of perfection, and under a cover, they are not ashamed to say and affirme, that the doctrine of sinless perfection, was first bred by the Devil, secondly detested by Christ, thirdly and never received or truly beleaved in, by them that had any sparke of true grace, when the said Doctrine of perfection as aforesaid was first bred, or brought forth by the Almighty God, secondly and owned, approved of and preached by the Lord Jesus Christ, thirdly and heartily received, beleaved in, pressed after, attained unto, and preached by them that had received the Spirit of grace, and thereby were guided as aforesaid; Then they that deny the said doctrine of perfection aforesaid, and speak so falsely of it as aforesaid, doe make it appear that they are false Prophets and Ministers of sin, or Subjects to Anti-Christ, and no true Christians; nor any true gifted men, but as Christ hath said, by their fruits they are, or shall be known, therefore beware of them, and take heed of being devoured by the wolf, which long hath layen hid in a sheeps cloathing, but now comes to be seen where the day is dawning.

Concerning laying on of hands, &c.

THe true Gospel Ministers before the apostacy declared and said, that their sufficiency was of God, who had made them able Ministers of the New Testament, not of the letter but of the Spirit; and they excluded self, and denyed the insufficiency and all the power of it, *1 Cor. 3, 4, 5, 6.* But since the apostacy, the false Prophets and Ministers of Anti-Christ, they deny an inward call by the Lord God and his Spirit to be sufficient to the work of the Ministry, without an outward call of men, not qualified thereunto by the holy Ghost, and so they set up a sufficiency of self, and prefers that before the power of the holy Ghost, and they that

doe so must needs be false Prophets and Ministers of sin, or subjects to Anti-Christ; and though under a pretence they would acknowledge the laying on of hands, yet they would not own the office, Counsell and authority of the holy Ghost in it, but denyeth that the holy Ghost, did either speak in the Primitive time before the apostacy to them that laid hands on; or that they were qualified and impowered by the holy Ghost to the same, when in such a case the Scripture is plaine, for the proof of the thing against them, who against the truth so affirme, for it is said, and in holy Scripture left upon record, that there were in the Church that was at *Antioch*, certaine Prophets and Teachers, as namely *Barnabas* and *Simons*, and *Lucius*, and *Manan* and *Saul*, and as they ministred to the Lord and fasted, the holy Ghost said separate me *Barnabas* and *Saul* for the work whereunto I have called them, *Acts*. 13. 1, 2. here it is plaine, that the holy Ghost spake to them, that ministred and fasted as aforesaid, and the holy Ghost also declared, that he had called the said *Barnabas* and *Saul*, for the work of the Ministry, or as aforementioned, and moreover the holy Ghost said by way of command, to them he spake unto, who laid on their hands, separate me *Barnabas* and *Saul* for the work, whereunto I have called them, which was to the work of the Ministry, and if they had not in obedience to the holy Ghost direction and Counsell or order, separated the said *Barnabas* and *Saul*, they had been opposite and disobedient to the holy Ghosts command and authority, but they were obedient and truly subject thereunto, and did what they were required by the holy Ghost, and when they had fasted and prayed, and laid their hands on them, they let them goe, but they attributed the work of sending unto the holy Ghost, and not to the power of man without the holy Ghost, as the false Prophets doe now, so they being sent forth by the holy Ghost departed unto *Seleucia*, and from thence they sailed to *Cyprus*, *Acts*. 13. 3, 4. So it is clear that what they did in that thing, it was what they were qualified and impowered by the holy Ghost to doe, and they did it as a manifestation of their subjection unto the holy Ghosts order and authority, who was of Counsell with them, and did impower them to doe what he saw good and needfull to be done by them as subjects.

jects unto him, *Acts* 13. 1, 2, 3, 4. *Acts* 1. 8. *Acts* 15. 28. and he also forbade them doing what he would not have done by them, *Acts* 16. 6, 7, 8, 9, 10. And so were of Counsell with them and a commander over them, as well as a guide unto them, and a remembrancer, teacher and comforter of them, according to the promise of Christ *Iohn* the 14. 16, 17, & 26. *Ioh.* 16. 13. and they owned him and his authority when he was come, *Gal.* 4. 6. *Rom.* 8. 14. &c. *Acts* 1. 8. *Acts* 10. 20, 21. *I Pet.* 1. 11, 12. and they did not seek to exclude the office, direction, Counsell and authority of him, that is to say of the holy Ghost, as the false Prophets and Ministers of Anti-Christ doe and a long time have done, who are now greatly offended at them, that own the holy Ghost to be of Counsell with them, and to teach, command, guide, and comfort them according to the Scriptures; Therefore take notice, that they that seek to exclude the office and authority of the holy Ghost out of the Ministry and Churches, to the end that they may set up themselves, they are the false Prophets and Ministers of Satan, or Subjects of Anti-Christ, who are the great enemies to the kingdome and Ministry of Christ, and are the Devils chief Agents, and for the upholding of him and his interest in people; therefore be warned and take heed of them, for they have had a long reign, and by their fruits ye shall know them, according to Christs saying, *Mat.* 7. 15, 16. &c. And now as God is pleased to bring people to the anointing and teaching of the Spirit of truth to teach them and qualify them with the holy Ghost, and thereby impower and send them to teach and require them to lay on hands, it is good, and ought to be done, for what the holy Ghost sees good to be done, and requireth any to be subject to him in the thing, to act with and in the behalf of him, it is necessary to be done, and they ought to yeeld their obedience as a subjection unto him; but if men take upon them by their own wills and inventions or humane learning, to teach and lay on hands, and be not fitted, impowered, and qualified by the holy Ghost to the same, it is but selfish, and the work is their own, and not the Lords, and therefore it works little or no true Reformation, as experience of long, and ever since the apostasy, may or doth largely

evidence, and clearly demonstrate against them. Oh that men would deny themselves and self-confidences, and all self-refuges and interests thereof, as in reference to the work of the Ministry and worship of God, and also about the work of Reformation, &c. and let the Lord alone with his work, and give up into his will, to be led, taught, counselled, and ordered by him; then would they see the emptiness and insufficiency of self, and their own nothingness, as in reference to the work aforesaid; and so, see the Lord to be the author and well-spring of all good and happiness to mankind; and also sufficient to reforme, teach, order, and establish people and nations in the truth and true spirituall worship and Ordinances, both to the praise and glory of his grace, and the joy and comfort of their souls, and for the everlasting good and happiness of them: so would stocking, stoning, and persecuting of men, and waisting their estates, or spoiling their goods about Religion cease, and the Lion and the Lamb would lye down together in peace, for this rending, tearing and devouring of men, and spoiling their persons and estates, about matters of Religion and Reformation, hath been in the transgression and also since the apostacy, and during the reign of the false Christs and false Prophets, that Christ said should come, and John saw were come, as before mentioned, which is many hundred years agoe or past, since they came.

Concerning singing and the righteous man falling, &c.

[I]n the time of old, the true Prophets and people of God, when they were required to sing praise to the Lord, either upon deliverance, or otherwise what the Lord required of them to sing, they in obedience to him sung, and were not without what to sing, both in manner and matter, as was most acceptable and well pleasing to him; as Moses and the children of Israel upon their deliverance out of Egypt and through the red Sea, they sung a song unto the Lord, and they declared that the Lord was both their song and their strength, their salvation and their God, &c. *Exod.*

15. and

15. and this was long before *David's* conditions were put into rhyme and meeter by *Hopkins* and *Sternhold*, so likewise *Deborah* and *Barak*, when they were to sing, they had wherewithall to praise the Lord both in manner and matter, *Judges* 5. long before *Hopkins* and *Sternhold's* time, so likewise *David* said sing unto the Lord, O ye Saints of his, And give thanks at the remembrance of his holiness, *Psal.* 30. 4. and this was long before *Hopkins* and *Sternhold* and some other Poets; put *David's* conditions into rhyme and meeter for people to sing; Therefore the Saints were furnished both in manner and matter with what to sing, when it was required by the Spirit of truth, of them and from them to doe the same; and also *Solomon* he had the song of songs, *Cant.* 1. 1. and knew what he was to sing as it was required of him; and the Prophet *Isaiah* was not without a song to sing as it was necessary to be done, *Isa.* 53. Likewise the barren that had not borne, had matter of rejoycing, and knew what to sing as it was required of her, *Isa.* 54. And if any want matter of praise and know not how to sing, neither according to the right manner nor from the right matter, let them waite upon the Lord to teach them, that they may sing to the praise of him, who is not awanting to them that patiently waite and put their trust in him, and *Jeremiah* after his complaint, *Jer.* 20. 7, 8, 9, 10, 11, 12. upon a deliverance said sing unto the Lord, praise ye the Lord, for he hath delivered the soul of the poor from the hand of evill doers, *Jer.* 20. 13. and moreover he spoke to the people by way of command from the Lord to sing with gladness for *Jacob*, and to publish praise and say, O Lord savethy people the remnant of *Israel*, *Jer.* 31. 7. So when God requireth a people to sing, he teacheth them what to say, without *Hopkins*, and *Sternhold's* Poetry, &c. who have put *David's* prayers, prophecies, roatings and mourninges into rhyme and meeter, with an addition also of their own inventions and lyes as appears; and as the Church in the time of old, and all the Saints and Servants of God had matter of praise given them, when they were required to sing in obedience to the Lord and to his praise; so likewise in the true Churches of the Saints in Christ Jesus before the apostacy, the blessed Apostle exhorted the Saints to be filled with the Spirit, to the end that they might

sing in Psalms and Hymns and spirituall songs, singing and making
 melody in their heart to the Lord, *Eph. 5. 19.* what was those
 Psalms, and Hymns and spirituall songs, that in their hearts they
 sung to the Lord, seeing that *Hopkins* and *Sternbild* had not prin-
 ted *David's* conditions then in rhyme, and for them out therein
 according to the Art of Poetry, &c. was not those Hymns and spi-
 rituall songs such as the redeemed then did and now may sing?
 though none can or could learne them, but such as were and are
 redeemed from among men, *Rev. 14. 4.* And said the blessed A-
 postle before the apostacy, sing with the Spirit and with the under-
 standing also, *1 Cor. 14. 15.* but since the apostacy the people is
 seems knew not what to sing, till *Hopkins* and *Sternbild*, and some
 other Poets, made them songs of *David's* conditions, and added
 thereunto their own inventions and lyes, and people are set to
 sing them now by the false Prophets without the true spirit to
 guide them, and also without the true spirituall understanding;
 For when they sing and say, *O Lord I am not puffed in minde*, when
 they are puffed in minde, doe they not lye in the name of the Lord,
 but if they were guided by the true spirit, they durst not take up,
 on them wilfully to lye, for Gods people doe not willingly lye;
 Therefore they that willingly lye they are not Gods people, but
 of their Father spoken of in *Iohn 8. 44.* But as for the people and
 children of God, it is reported and declared by the spirit of truth
 thus; surely they are my people, children that will not lye, so he
 is their Saviour, *Isa. 63. 8.* But they that sing and say, *they are*
not puffed in minde, when they are puffed in minde, and say, *they have*
no scornfull eye, when they are full of scorne, and looks with a
 scornfull eye one at another, and says, *they are as a little child, that*
is weaned from his mothers breast, which is without a full trans-
 gression when they are not so, and says all their bones shakes,
 when they doe not so, and says, they goe mourning all the day
 long, when they doe not so, for such as goe mourning all the day
 long, what time or part of that day have they to sing, doe not
 each both lye and sing without the spirit, and true spirituall un-
 derstanding, and is that any way to the praise of God, or is it
 not rather a selfish act, and when they follow *Hopkins* and *Stern-*
bild in their rhyme and additions in all things, doe they not sing
 lies

ber of the Scripture, and of the righteous man: when they say
 the Scripture plaine tells me, the righteous man offendeth seven
 times a day to thee, whereon thy wrath dependeth, &c. when
 the Scripture doth not plaine tell any so; and that lye of *Hopkins*
 and *Sternhold* is grounded in people as a generall maxime, since
 the apostacy, as if none could be free from sin, because the righte-
 ous man say they, sins seven times a day, and they charge the
 Scripture with it, when the Scripture no where saith so, its true,
 there is a place in the *Proverbs* saith thus, lay not waite, O wicked
 man against the dwelling of the righteous, spoil not his resting
 place, for a just man falleth seven times, and riseth againe, but the
 wicked shall fall into mischief, *Pro. 24. 15, 16.* but there is no
 mention of the righteous man falling seventimes a day; and there
 is the place of Scripture, which makes most for that saying, when
 it doth not say so; but it seems *Hopkins* and *Sternhold* durst pro-
 sume to put in their own words, and say seven times a day to
 make meter, and the people ignorantly have grounded a confi-
 dence upon a lie, and so have lied of the righteous man and also of
 the Scripture, since the apostacy by reason of the false Prophets or
 Subjects of Anti-Christ; Neither doth that Scripture say in plaine
 terms, that the just man sins in those seven times that he falls, but
 the wicked sins because he falls into mischief, and lays waite a-
 gainst the dwelling of the righteous, and seeks to spoyle his resting
 place as aforesaid; moreover it is said of the wicked, that they
 sleep not unless they have done mischief, and their sleep is taken
 away, unless they cause some to fall, or suffer by them, for they
 eat the bread of wickedness, and drink the wine of violence, but
 the righteous is counselled to avoid the way of evil men, *Pro.*
4. 14, 15, 16, 17. and are forbidden to enter into the path of the
 wicked, and if the righteous man should sin seven times a day, he
 would both enter into the path of the wicked, and walk in the
 way of evil men: But it is said, that the path of the just is as a
 shining light, that shineth more and more unto the perfect day,
Pro. 4. 18. but the way of the wicked is as darkness, ver. 19.
 Therefore it is to be observed, that there is as much difference
 between the way of the righteous, and the way of the wicked,
 as between light and darkness, and that they that deny the light

are ignorant of the way of the righteous, and most acquainted with darkness the way of the wicked; and I say there is a vast difference between sinning seven times in the whole, and sinning continually seventimes a day, if it was so, that the just man did sin seven times in those seven falls; yet the just man he may fall severall times, and not sin in those falls, for it is said of Job, that he was a perfect and an upright man as any was upon the face of the earth at that time, Job 1. 8. and he held his integrity as the Lord said, though Satan moved the Lord against him, to have destroyed him without cause, Job 2. 3. and he fell into many troubles or tryalls, sufferings and exercises, as just men oftentimes doe, yet it is said, *that in all this Job did not sin with his lips*, Job 2. 10. And James saith, if any man offend not in word, the same is a perfect man, and able also to bridle the whole body; And the just or righteous man may fall into troubles, tryalls, and exercises, for the tryall of their faith and patience, and yet in those falls may be kept from sin, for many are the troubles of the righteous, but the Lord delivereth them out of them all; the Lord upholdeth them that so fall, and raiseth up all those that be bowed down, Psal. 145. 14. for the Lord upholdeth them with his hand, Psal. 37. 24.

Concerning Prayer.

IN the true Church before the apostacy; the true Gospel-Minister said; I will pray with the Spirit, and I will pray with the understanding also, 1 Cor. 14. 15. But since the apostacy the false Prophets or Ministers of Anti-Christ and Subjects of sin, they pray without the true Spirit guiding therein, and without the understanding; for though they say, *Our father which art in Heaven*, they are ready to account it blasphemy, for any to say I am a child or Son of God; and they also say in one of the Petitions in the Lords Prayer, *viz. forgive us our trespasses as we forgive them that trespass against us*; here they pray to God to forgive them their trespasses committed against him, as they forgive them that tres-
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pass against them, when they doe not forgive such, as they account to be trespassers against them, but rather seeks to destroy them by imprisonment, and sending to the house of correction, and by abusing them with cruell persecution; Doe such pray for any forgiveness of God, who doe not forgive, when they pray for their forgiveness, as they forgive others; and if any be moved of the Lord, to goe and speak to a Priest, or a company of people led astray by a spirit of error, to the end that they may returne and seek the Lord, doe not the Priests account it a trespass against them, and instead of passing it by with a forgiveness, if it be by them accounted a trespass, doe they not seek rather to punish to the uttermost, if so, doe they not pray without understanding, when they pray to be forgiven as they forgive others? when they never intend to doe as they say, and doe they not also pray that God may be avenged on them, as they seek to be avenged on the people of God, that comes to speak unto them in pure obedience to the Lord, which the Parish Priests accounts a trespass against them; But if they were in the truth, they need not to be afraid to be spoken unto by a servant of the Lord; is it not deceit that needs to be guarded with a law, to the end that none may speak unto them in obedience to the Lord; likewise in the true Church before the apostacy it was an order amongst them, that if any thing were revealed to them that sat by, they might speak, and the Lord hold his peace, 1 Cor. 14. 30. But since the apostacy, the case is altered in the Parish Churches so called, and none must speak their that sits by, if the Lord command it, under paine of imprisonment, &c. Is not that in error to the true Churches order; consider well of it and read, 1 Cor. 14. 30, 31, 32, 33. And before the apostacy to pray by the true Spirit was much commended; and amongst true beleivers in the true Church, it was much practised; and prayer could not well be made acceptable to God but by the Spirit, or they knew not how to pray as they ought, without the direction and assistance of the holy Spirit, which made and now maketh intercession for the Saints according to the will of God; But since the apostacy, prayer by the Spirit hath been much denied, and the false Prophets and Subjects of Anti-Christ, are ready to mock and jest at them, that preach and pray by and with the Spirit,

Spirit, according to the Scriptures, at the Saints formerly did;
Rom. 8. 26, 27. 1 Cor. 12. 4, 5, 6. Mar. 13. 6. &c. Eph. 6. 18, 19.
 But who are they that yet in this now, except the false Prophets
 and Subjects to Anti-Christ, who like hypocrites pray standing in
 the Synagogues, contrary to the true Christs command, *Mat. 6. 7.*
 that they may be seen and praised of men of like minds, but as
 Christ hath said they have their reward, and by this frame they shall
 be known; but Christ bids his to beware of such, and saith, that
 though for a pretence they make long prayers, who devout wi-
 dows, houses, and have the chief seats in the Synagogues, &c.
 yet notwithstanding these, saith Christ, shall receive greater dam-
 nation as they be read; *Mat. 23. 38, 39, 40.*

Concerning free grace.

GRACE is the gift of God, *Pro. 10. 34.* and what is more free
 than gift; yet some say, cursed be all they that say, grace is
 free; and let all the people say Amen; I say let such be marked, for
 they are the enemies of Christ, and are false Prophets, and uni-
 versal of good for the interest of Anti-Christ; for the Lord God is
 a God and a shield; the Lord will give grace and glory, no good
 thing will he withhold from them that walk uprightly, *Psa. 84.*
21. And grace and truth came by Jesus Christ, *Joh. 1. 14.* and all
 true Christians believed through grace, *Act. 18. 27.* and if the
 grace had not been free, through which they believed, might they
 not have died in their sins and perished? because they could not
 think it was a debt, and they could not merit it; because whilst un-
 believers, what had they of an equal worth to give for it: they
 could not purchase it by any act or thing of theirs; Therefore it
 was and is a gift; and being a gift it is free; *Rom. 5. 17, 18.* And
 before the apostasy the true Gospel-Minister hath declared the
 grace of God to be so free; in the tender of it, that he saith the
 grace of God, which bringeth salvation, hath appeared to all men,
 teaching us that denying ungodliness and worldliness we should
 live soberly, soberly and godly in this present evil world,
Tit. 2. 11, 12. But since the apostasy, the false Prophets and
 Ministers

Ministers of Anti-Christ; They deny the freeness, and sufficiency of the grace of God, and so deny the doctrine of the Spirit of grace; to the end that they may set up self and live in sinfulness, and hence stand abundance of ungodliness, in despite to the Spirit of grace, but great will be the punishment of such as doe despite to the spirit of grace, and turne into wantonness, as you may read, *Heb. 10. 28, 29. Jude 4.* such are of the number of the false Prophets and Subjects to Anti-Christ; Therefore beware of them, for by their fruits they are known.

Concerning Faith,

THe true Ministers of the Gospel before the apostacy, they came not with the enticing words of mans wisdom, but in demonstration of the Spirit and of power, to the end that the true Christians faith might not stand in the wisdom of men; but in the power of God, *1 Cor. 2. 4, 5.* and the true Gospel Minister, said to the true Christians by grace we are saved through faith; and that not of your selves, it is the gift of God not of works, lest any man should boast, *Eph. 2. 8, 9.* But since the apostacy the false Prophets and Ministers of Anti-Christ, that deny the grace to be free, and say it is not sufficient, they deny the sufficiency of it, and so deny salvation by grace through faith and set up their own works or self actings, to the end that they may set up Anti-Christ, and boast of their own doings by the power of self, who deny the power of God, in which the Saints faith doth stand; and turne cursers of them, that own the true faith; who say, cursed are all they, that say, faith is without sin; as many false Prophets in *Jerusalem* have done, true faith is the gift of God, and a fruit of the Spirit of God, as the blessed Apostle hath said, *1 Cor. 12. 8, 9.* and *Gal. 5. 22, 23.* and God gives faith, but he gives not sin; Therefore the faith which God gives, must needs be a faith without sin, and whatsoever is not of such is sin, *Rom. 14. 23.* but whatsoever is sin, is not of faith, nor any part or degree of the same; true faith purifieth the heart, *Tit. 2. 5.* but sin polluteeth, *Mar. 7. 21, 22, 23.* true faith is precious, *1 Pet. 1. 9.* but so is not sin;

true faith in Christ is the Saints victory over the world, 1 *Joh.* 5: 4. therefore it is a faith without sin, and Christ is the author of the true faith, *Heb.* 12. 2. but he is not the author of sin; therefore that faith which he is the author of, must needs be a faith without sin; Then they that say faith is not without sin, they must needs be false Prophets and Ministers of sin, or subjects of Anti-Christ, who doe no less than say, the gift of God is not without sin, and that Christ is the author of sin; Oh horrid blasphemy and wicked delusion, for if faith be not without sin, as they say it is not, then God in giving faith, must give sin according to the false Prophets account, which he doth not; and if faith be not without sin, as the false Prophets say it is not; then Christ in being the author of faith, might be the author of sin according to the false Prophets account; therefore people, now that you have such a cleer discovery of them, and in regard that their fruits doe so plainly describe them, if you yet follow them, and be still seduced by them, it is because you are in love with them; and are willing to be led astray by them; and if the blinde lead the blinde, shall not both fall into the ditch, as Christ hath said, *Mat.* 23. 14. now you are warned and I am cleared; wherefore be separate and come out from among them, and touch not the uncleanse thing, all you that regard the glory of God and your soules good, that you may [be hid in the day of the Lords wrath, and] be received into favour with him, and numbered amongst his Sons and Daughters, 1 *Cor.* 6. 17, 18.

By a servant of the Lord Iesus Christ, and a true lover of all that love the truth, as it is in Iesus; and wiseth, grace, mercy and peace to all the Saints in Christ Iesus, and much happiness and blessing to all the true Gospel-Ministers, who are faithful to the work of the Ministry of the true Christ: shas said the false Prophets should come, Mat. 7. & 24. Chap. and gave counsell to him to beware of them; and I bring called into the work of the Ministry of the Gospel of Christ, and engaged much in love to him, and as a partaker with the rest

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rest of the true Gospel Ministers, I am bound to love to write
this testimony against the false Prophets, and for the infor-
ming of all honest people, to the end that they may be aware of
them, and so remain yours, as you are the Lords faithfull ser-
vants, Messengers and Friends.

Written at Bridleuton Key
in the beginning of the
twelfth month in the
year, 1657.

R. F.

A few Queries to the Parish-Priests, Par-
sons, and Rectors, &c.

Query. I.

VVAs not the tenths of every Parish, since the apostacy first
granted to their Incumbents by the Pope of Rome, yes
or nay?

Query. II.

Whether was not the English Church in the time of apostacy
since the coming of the false Christs and false Prophets long after
the Birth of Christ, founded in the estate of Popery and Prelacy,
and did not the Kings and Nobles of the land, and their Ance-
stors at that time, to the end that they and the people might be
informed, and for other works where the Churches were founded,
and for the souls of the Founders their Heirs, &c. give certain pos-
sessions, as well in Fees, Lands, Rents, as in advowsons, which did
extend to a great value, and were they not assigned by the said
Founders to the Prelates, &c. to sustaine the same charge, and es-
pecially of the possessions, which were assigned to Arch-Bishops

Bishops, Abbots, Priors, &c. by the Kings of England, Earls, Barons, and other great men of the time, &c. And did they not think to merit by their works in so doing, and had not the Pope of Rome then a great hand amongst them, when the Church was so founded, and the possessions by the founders to the Prelates, &c. were so assigned yea or nay? See the Statute of the 25. of Edw. 3. in the year, 1350.

Query. III.

Was not Tithes free for any man to give after the Apostles times, till the time of Pope Innocent the third, and did not he decree by his decretall Epistle, at his Councel held at Lateran, that Tithes should be paid to the Parsons and Rectors of Parishes, and did they not so become *Law*, and into parroschiall rights so called therefrom, See Cooks 2. part Instit. fol. 641, 642. was not here the rise of Tithes in the time of apostacy, to the Parish Priests, Parsons and Rectors, &c. And was they not established by an earthly Law, and so not *jure divino*, yea or nay?

Query. IV.

Had not the Pope a covetous end to himself, in causing Tithes to be paid as aforesaid, and was not his end, to have the tenth part of the tenths in imitation of the Jewish high Priests, or as may be seen in Cooks 2. part. Institut. And whether is the Popes part as yet cast out, from amongst the Parish Priests, Parsons and Rectors, &c. yea or nay?

Query. V.

Had not the Pope of Rome the order and rule amongst Tithes and the Priesthood, and gifter of the Arch-Bishopricks, and Bishopricks when they fell void here in England, &c. untill the time of King Henry the eighth? See Cooks 2. part. Instit. fol. 693, 693. and Stat. the 24. of Hen. 8. 14. and Stat. 29. of Hen. the 8. 20. 16. Stat. 25. Hen. 8. 20, 21. And was not the Arch-Bishops and Bishops,

shops, &c. till Hen. 8. before they were elected, consecrated and invested into their offices and dignities, &c. first to be nominated and presented by the King, &c. to the Pope of Rome, and did they not from him, viz. the Pope; or by his order and appointment, till then receive Bulls, Pales, Briefs, Rescripts, Delegacies, Instruments, Benedictions and Ceremonies, and all things as it is said, requisite thereunto belonging, yea or nay? See the Stat. of the 25. of Hen. 8. Chap. 20.

Query. VI.

And after the Pope was denied to be supreme head on earth of the Church of England, was not Henry the eight and his successors, as Kings and Queens of England, &c. declared to be head on earth of the Church of England aforesaid, and was not the Priesthood, after the Pope was denyed to be head, to hold their places and Benefices, which they received before in the Popes reign, &c. by the Orders, Rescripts, Delegacies, Bulls, Pales, &c. as they had been tolerated and set therein by the Pope and his Bulls, &c. yea or nay? See the Stat. of the 24. of Hen. 8. 12. and 25. of Hen. 8. 20. 21. Chap.

Query. VII.

And when the Pope was cast out and denyed to be head of the Church, and Henry the eight set up to be head, did they not enact and declare howeth ordaine, and consecrate Arch-Bishops and Bishops in England after that, and was not the Arch-Bishop of Canterbury set up partly like a little Pope, and were not they of the order of the Priesthood to receive under his seal authentick together with the broad Seal of England, Orders, Grants, Rescripts, Bulls, Pales, Briefs, Faculties, Dispensations, Benedictions and Ceremonies, and such things as used to be had and obtained of the Pope at the See of Rome before that time, if so wherein did the Priesthood of England succeed the Apostles of Christ, but rather the Popes of Rome, and whether did they differ much at that time from the Popish Priests yea or nay? See the Statutes aforesaid.

Query.

Query. VIII.

Was not the Mass book in force, till the time of *Edward* the sixth, and did not he deny the Mass book, to set up the Common Prayer book in its stead, 1. & 2. of *Edw. 6.* Chap. 1. and was not that cryed up as the true Christian Protestant Religion, and accounted the publick profession of the Nation, &c. and was not that mightily cryed up whilst an outward Law gave it life, and did not Queen *Mary* deny the Common Prayer book to set up, the Mass book in *England* againe, and was not that cryed up for its time, and while an outward Law gave life to it, was it not both by priests and people had in great esteeme, and they by a Law bound to the same yea or nay? *Sessio secunda Anno Mariae primo* Chap. 2. 3.

Query. IX.

Did not Queen *Elizabeth* deny the Mass book, and set up the Common Prayer book againe, and by a Law binde people to the same, thereby denying all Laws that was for the upholding any other worship, &c. 1. of *Eliz.* Chap. 2. and did not that stand in force till of late, that it was made void by act of Parliament, and if all that Religion and worship was false and not true, hath not the priests been the greater deceivers, and manifested themselves to be the false Prophets, and have they not shewed themselves and their rise to be from the Pope, and are they not on the top of Popery and ground of superstition yea or nay?

Query. X.

Had not the Pope his pensions and *Prior* pence, and other things in *England* till *Henry* the eight, and when *Henry* the eight put the Pope out of them, did he not let the Bishops and priests into the worlds honours, or endow them with the Popes ornaments, as pensions, Easter reckonings, *Smoke* pence, &c. or Tithes, Oblations, Obventions, &c. to keep them from corruption and sinister affection,

affection, and if corruption and sinister affection be sin, and priests plead for the same terme of life, doe not they that so pleade, both plead against the Law, and one end for which Tithes were given, and so plead against Tithes terme of life, and impleading against the intent of the Law, and one of the chief ends for which Tithes were given, doe they not plead thereby, that they have no right to them, and so make them void by that plea, yea or nay? also see the Statute of the 24. of *Hen.* 8. Chap. 12. 25. of *Hen.* 8. 21. & 27. *Hen.* 8. 20. 21.

Query. XI.

And when Queen *Eliz.* had set up the Common prayer book, and that uniforme worship which is now denyed; was not the parish-priests, &c. to be made or called to the Ministry by the act of Parliament made the thirteenth of *Eliz.* Chap. 12. yea or nay?

Query. XII.

Was not the parish-priests, Ministers or preachers by vertue of the said Statute of the thirteenth of *Eliz.* 12. who held or hold their places and Benefices, &c. by vertue thereof to subscribe to the Articles agreed of in the Convocation holden at *London* in the year 1562. And did they not receive Orders, &c. under the seal authentick of the Arch-Bishop? And were they not to read the same assent and subscription to the said Articles, with a Declaration of their unfeigned assent, thereunto, in the parish Church so called, where they were to serve as a priest, Parson, Minister, Curate or Clerke, &c. In the time of Common prayer or open service, at or soon after their Induction, being the age of 23. years, or upon refusall of the same aforementioned, were they not to be *ipso facto*, viz. deprived of their spirituall promotions, as if they were then naturally dead, and their dispensations to be void, yea or nay?

And was not that the Back door, or outward way of calling, by which the Parish Priests, Parsons, Ministers, Curates, or Clerks, &c. entered into the parochiall ministracion, and not by Christ the true door, *Ioh. 10.* and right way by which his Ministers doe enter into the true Gospel-dispensacion and administracion, according to the Scriptures, and is not the said back-door shut against the parish Ministers, or that way of calling made void in Law; for is it not enacted and declared by the Stat. of the 13. of *Eliz. 12.* viz. that all Institutions, Inductions, Admissions, Licences and Tolerations, &c. about the office of the Ministry, &c. contrary thereunto, viz. the Statute aforesaid shall be meerly void in Law, as if they never were, and is that Law repealed that saith so; was there none accounted true Ministers all that time, if so, but what were called according to it, if not, was not the Ministry a false Ministry all that time, seeing that way and order of calling is denied, and was not many or most of the parish-priests and publick Preachers, &c. that serves now, who were called in the time of the late Bishops, called by it; and olerated according to the said Statute, and if that was a false Ministry, and a false way of calling to the work of the Ministry, and more Popish than postolickall, when was there any true Gospel-Ministers in *England* since the apostacy, and coming of the false Christs and false Prophets amongst them of the parochiall order and that ministracion, &c. hath there been none truly ordained and called, till of late within these few years, since they left the old way of calling by a testimony, under the seal authentick of the Arch-Bishop and as aforesaid, or was not that way as much cried up for the right way in its time, whilst the Law favoured it, as any other way was, or is the way and calling of Ministers to the Gospel-Ministry according to the Scriptures so alterable as to change, as the outward government changeth, yea or nay?

Query. XIV.

Is it not declared and enacted, or at least was it not so, by the Statute of the 13. of *Eliz.* 12. that none shall or should be made Minister or admitted to preach, till he was 23. years of age, nor administer the Sacraments, so called, untill he was 24. years of age, nor unless he bring, or brought to the Bishop of that Diocess from men known to the Bishop, &c. a testimoniall both of his behaviour, &c. and of his professing the doctrine expressed in the said Articles agreed of in the Convocation holden at *London* in the year 1562. And moreover that none should be admitted to the order of a Deacon or Minister, &c. unless he did or should first subscribe to the said Articles, &c. and was not every parish Minister, &c. to read his assent and subscription to the said Articles with a Declaration of his unfeigned assent thereunto, in the parish Church so called, where he was to serve; and was he not bound to read it in the time of Common Prayer or open service, at or soon after his Induction, or else upon refusall to be, *ipso facto*, as aforesaid, and his dispensation made void, &c. And if that were judged by the Priests, Clergy-men, &c. to be the onely right way of ordaining Ministers and legall calling of them, according to the Institution of the Apostolicall order, recorded in the holy Scripture, and to be the standing rule, or onely way of ordination for ever after to the work of the Ministry and none else, and if the Priests Preachers or parish Ministers, did subscribe to the Articles agreed of, and upon such an account declared their unfeigned assent thereunto, and did read their Declaration of that assent and subscription thereunto, &c. openly in the time of Common prayer, and as aforesaid; How soon are they changed and overturned in that; and have they not shewed that their assent and subscription, was feigned, and so hypocriticall and not reall. And if that were the right way of ordaining Ministers, and the onely legall way of calling them, according to the Scriptures and Christs Institution, &c. why was it forsaken and made void for any self-end, &c. And if that were not the onely right way of Ordination and calling of Ministers to the work of the Ministry, then whether

were not all they that were so ordained and called, falsely and untruly called, and not according to the Scriptures, if so, were they not the greater deceivers, and doe they not make it appear, that there hath been no true Gospel-Ministers in the parochial ministration, nor no right way of ordaining and calling to the work of that Ministry till of late, according to their account, &c. seeing the parish-ministers have left that, their old way of ordination and calling, & have they not been constrained to beg to the Parliament, &c. or at least have they not been beholden to them, or to some in outward authority appointed for the Nationall Government, to finde them out a way of ordaining, calling, or approving of Ministers, and if they had not found them out one, or done something for them about the same, had not the parish-ministers been clearly rooted, and run off from their foundation, about calling, ordination; and toleration, yea or nay?

Querry. XV.

And if none might have been admitted to minister, in the behalf of the Lord, till they had been 23. years of age, but by a Nationall Law have been bound from the same, viz. the ministry, untill such a time, or else have suffered by the Law for so doing; might not *Samuel* a true Prophet the servant of the Lord, by such a Law have been bound from being a Minister in the legall dispensation, when he was a little child, and bound about with a linnen Ephod, and so not have been admitted to minister to the Lord, or in his behalf in that ministration, because a child, or not 23. years of age, might he not either by such a Law have been bound from the work of the ministry, though the Lord had called him to it, and by his word both established and fitted him for it according to the Scripture, 1 *Sam.* 3. 18. 19. 1 *Sam.* 31. 19, 20, 21. or else by that Law have suffered, and been by men condemned or not approved, because not called to the ministry according to their Law, if so, was not such a Law, viz. 13. of *Eliz.* 12: as the parish-priests, preachers and Ministers were called, ordained, and tolerated by, or according unto their ministry, a Law directly contrary to the Scriptures, and in opposition to God and his word, or way of calling to the ministry as aforesaid, yea or nay?

Query. XVI.

And might not Christ Jesus himself, by such a Law have been bound and not admitted, to have done his Fathers will at twelve years of age, when at such an age he waxed strong in spirit, being filled with wisdom, and the grace of God was upon him, so that he was fit to dispute, and did at twelve years of age doe his Fathers business, as may be read, *Luke* 2. 40, 41, 42. to the 50. But if it had been of late years, when the Common prayer book, and that way of calling to the work of the Ministry, according to the Statute of the 13. of *Eliz.* 12. were in force, if not yet, might not Christ himself, if he had then been personally present in *England*, have by that Law been disallowed of, and not admitted to the work of the Lord at twelve years of age, nor afterward, no more then by the Jews and chief priests he was, who questioned his authority and said, have any of the rulers or Pharisees beleaved on him; if so, was not that Law directly opposit to the Scriptures, and contrary to the way of God as aforesaid, and if he had pleaded his inward spirituall call, and said his Father had sent him, would not the rulers and chief priests in *England* have opposed and said, an inward call without an outward, according to the Law of man before mentioned, would not have been sufficient, yea or nay?

Query. VII.

And if none might have been admitted to Minister in the behalf of the Lord, but such as subscribed to the Articles agreed of, in the Convocation holden at *London* in the year 1562. and also such as did assent to the same, and read their subscription to the said Articles, with a Declaration of their unfeigned assent thereunto in the parish Church, where they were to serve in the time of Common prayer, at or soon after their Induction, being 23. years of age, and before their admission brought the Bishop of the Diocess from men known to him, a testimoniall of their professing the doctrine expressed in the said Articles, that they might receive a testimoniall under his Seal authentick, and be tolerated,

According to the 13. of *Eliz.* 13. which was the Parish-Priests way of ordination and toleration, it seems till of late that there, was no Bishops to give them orders, or a testimoniall under their seal authentick, &c. might not by the same rule or Law, all the Ministers of God, as true Prophets and Apostles, that was sent by the Lord God and his Spirit according to the Scriptures, have been disallowed of, and neither admitted nor tolerated, because they had not the Common prayer book; nor the Articles that was but agreed of, in the Convocation holden at *London*, as they were agreed of in the time of apostacy, therefore they could not subscribe to them, nor read any Declaration of their unfeigned assent thereunto, in the Parish Church, because they had no such Parish Church, nor Popish stufte among the true Gospel-Ministers before the apostacy spoken of in the Scriptures; and if the Lord should have sent any by his Spirit, according to the order of the true Prophets and Apostles, might they not have been disallowed of, and not admitted into the work of the Ministry in *England*, &c. if they could not submit to that Popish stufte and inventions of the false Christs and false Prophets, or error of the parish-priests &c. that came in since the apostacy, and must not such as the Lord sends now and hereafter, by his Spirit, and according to his word, be disallowed and denyed by the parish-priests, &c. if they can not submit to their other inventions or former Popish traditions, yea or nay?

Query: XVIII:

Was it not declared in the Statute of the 13. of *Eliz.* 13. that none should be admitted to administer the Sacraments, when the Common prayer book and that Service was in force, untill he were 24. years of age, and was not the Sacraments and Sacramentals formerly, whilst the Mass book was in force, commonly called the Mass, see the Statute of the 2. & 3. of *Ed.* 6. Chap. 1. And if the Sacraments and Sacramentals were called the Mass, whilst the Mass-book was in force, was they not the same in the time of the Common prayer-book, and are they not the same that they were, seeing the Scripture speaks nothing of either Sacraments or Mass, yea or nay?

Query.

Query. XIX.

Did not the Pope after the apostacy, when he caused Tithes, Oblations, Obventions, &c. to be paid to the Parish-Priests, Parsons and Rectors, &c. cause the same to be paid to them, and such like onely as were of the Popish order, and preached up his interest, and observed the Mass book, and that service and worship onely, which was then set up and by him allowed of, yea or nay?

Query. XX.

If so then, whether ought not those Tithes, Oblations, Obventions, &c. to have ceased and returned back to the people againe, when he, and that worship, and service was denied, for which they were payed, or is the worship and service in the ground of Superstition and Popery made void, where and by whom Tithes, Oblations, Obventions, &c. are received, which the Pope at first since the apostacy, created or caused to be paid, yea or nay?

Query. XXI.

Did King *Henry* the 8. when he denyed the Pope to be head of the Church of *England*, called the holy Church then, deny the Tithes and make them void, which the Pope had created or caused before to be paid, and did he put down Tithes to cause them to returne to the people againe, whose right they were, before the Pope caused the people to pay to them to his Priests, Parsons, and Rectors, &c. or did not King *Henry* and his Parliament, when the Pope was denyed to be head of the Church, confer and state the Popes former Creation or gift, as Tithes, Oblations, Obventions, &c. upon the Prelates, or the Kings Parish-Priests, Parsons and Rectors, &c. and were they not then to observe to preach up the Kings interest for the same, or bound to performe and observe that Religion, Worship or Service, which was set up and allowed of by him and his successors, to wit, Kings and Queens, and had not

the said King and his successors, as Kings and Queens of *England*, the Popes part conferred or stated on them, *viz.* the tenth part of the rents, and as the Pope before had whilst he was head of the Church, and was not the parish-priests, Parsons and Rectors, &c. content to be the Kings priests, for the Popes Livery or reward, as Tithes, Oblations, Obventions, &c. and were they not taken by the King from the Pope, his Priests, Parsons and Rectors, &c. and after conferred on them, to wit the Kings, Prelates, parish-priests, Parsons and Rectors, &c. and hath not both the King and his Prelates, and both Popery and Prelacy been much denyed, whether ought not Tithes which came from the Pope, to the King and his Prelates, parish-priests, Parsons and Rectors to have been denyed and made void, and to have returned to the people againe, yea or nay?

Query. XXII.

Or how can the people truly say, that they are redeemed from that superstition, which came in by the Pope and Popish train, as in reference to the Ministry, was Tithes that the Pope caused to be paid, ever made void in the ground, but rather conferred upon the parish-priests, Parsons and Rectors, &c. and have those Tithes, Oblations, Obventions, &c. that the Pope first created, or caused to be paid, which afterward was removed from the popish Priests, Parsons and Rectors, &c. and conferred it seems upon the Kings, Prelates, and upon the parish-priests, Parsons, and Rectors, Curates and Clerks, &c. if so, I say were they ever since there was no King in *England*, yet made void to returne to the people againe, who deny both the Pope and that popish train, or have not the parish-Ministers, and publick preachers in that ministration begged the Tithes, and have they not laboured to get them conferred and stated on them, since there was no King in *England*, nor Priest, or parish-ministers of his, least Tithes should from them have been void, and have returned to the people again, or to some other charitable use, and so into their right place, which was removed from their place by the Pope to the popish priests, and after that removed from them it seems, unto the Kings priests, &c. and

and since then if Tithes had been thrown down, and the Popes gift or creation, &c. made void, that the Priests or parish-ministers might have been left to the Seal of their ministry, or have had some new gift given freely by the people onely, that owns them for their ministers in their ministry, would it not have been more agreeable to the Scripture, and might they not the better, in truth and honestly have tryed down Popery, and been the more enabled to convince the gain-sayer, but as yet, are they not on the popish ground, and is not that foundation, and rubbish unremoved, from amongst the parish-ministers or publick Preachers, that gape for and yet receive Tithes, which the Pope first caused to be paid, and was never yet taken away or clearly removed, to returne to the people againe, and were they not their proper right of inheritance after the coming of Christ, to put an end to the old Covenant and priest-hood, and to establish another upon better promises, and without payment of Tithes before the Popes time, and when that is denyed and removed, in ground, root and branches, which come in by the Pope and his traine, in the time of Apostacy, will not Tithes then be the peoples proper right of inheritance againe, yea or nay?

Query. XXIII.

Ist All you Parish-priests, Parsons and Rectors, publick preachers or Clerks, &c. who say you have Tithes, wages or hire, &c. And yet presume to say you bless God, you preach not for Tithes, Wages, Augmentations, Stipends or hire, &c. I aske the question whether you receive the said Tithes, &c. upon consideration or no consideration, if upon no consideration? why may not any other man receive them as well as you? And if you receive Tithes, Augmentations, Stipends, or hire, &c. upon consideration, Is not preaching, &c. The consideration upon which you receive them? If so, what difference is there between preaching for Tithes, Stipends, Augmentations, Wages or hire, &c. And receiving them upon the said consideration of preaching? do you think such an excuse sufficient to hide you under from understanding men, or to justify you in the sight of God, as to say, you have Tithes, Stipends, Augmentations,

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augmentations, Wages or hire, &c. But you bleſs God; you ſay you preach not for them: And if you receive them upon the conſideration of preaching as aforeſaid, whether do you not plainly make it appear that you both preach for them, and take upon you to lie in the name of the Lord, in your former ſaying about them, yea or nay?

Query. XXIV.

And all you pariſh-prieſts, Parſons and Rectors, Curates and Clerks, &c. That was called, ordained and inſtituted in the time of the late Biſhops, when you uſed the Common prayer and ſign of the Croſs, &c. Did you not conclude that little children were conceived in ſin, and borne in iniquity, and alſo ſaid except they were regenerate and borne againe they could not inherit the kingdom of God; and as the onely way and means of Regeneration, and to fit them for the kingdom of God, as you pretended, &c. Did you not ſay a little Common prayer over the Infant, and alſo ſprinkle a little water out of a Pount on the Childs face; and ſign it with the ſign of the Croſs, and the like Popiſh ſtuffe; and then conclude and make people believe, that ſuch a Child was Regenerate and made an inheritor of the kingdom of God, &c. And did you not account that to be the onely way to the new-Birth, after you had read a little Common prayer over the Infant, and ſigned it with the ſign of the Croſs as aforeſaid, then ſaying, *Dearſy beloved, ſeeing this Child is Regenerate or borne againe, let us give thanks*, as if the Common prayer and the ſign of the Croſs were the onely way to the new-birth, and none elſe, and if ſo, that is now made void by act of Parliament? Then what way have you deviſed and imagined ſince then about the ſame, or is your deviſed and imagined way about it of any more force, or in any wiſe effectual to ſalvation any more than your fore-fathers devices, viz. the Pope and Arch-Biſhops were. And if the former was falſe and not true; then was not all they who were Baptized with the Common prayer, and the ſign of the Croſs by the pariſh-prieſts, &c. falſly Baptized; and was not all that Baptiſm falſe, if ſo, then when was there any Regenerate and borne againe, in and by that popiſh

people's trust, and moreover when was there any truly Baptized in England by Kings, Pastors, or parish-priests, Parsons, Rectors, Curates and Clerks; and was not that way, and Baptism aforementioned cited up as the only way and Baptism, whilst the national Law favoured it, or tolerated the parish-priests, Parsons, Rectors, Curates and Clerks in and about the same; was the aforesaid pretended way to the new-birth and Infants-Baptism: And if you say it was true and not false? why have you left it, or doth the Ordinances and ministry of Christ according to the Scriptures, alter and change at every change of a national Government; if not, then whether are you the Ministers of Christ, according to the spirit of truth, and agreeable to the Scriptures, or national Ministers only, like unto your fore-fathers, yet or any?

Query XXV.

And have you not engaged people by promise and vow to be perfect and free from sin, upon which account were they not declared to be Christians and Members of Christ, &c. when you pretended to enter them into the Covenant of Baptism, and make them children of God, and inheritors of the kingdom of Heaven, &c. by causing them, as Parents in trust, &c. in the Childs Infancy; to promise and vow in the behalf of the Child, *That he should forsake the Devil and all his works; the pleasures and vanities of the wicked world; and all the sinful lusts of the flesh; and serve the Lord his God; and that they should neither follow them; nor be led by them: but that they should keep Gods holy will and Commandments all the days of their life;* and was not the Children by their own confession and promise bound to the same, when they were formerly Catechised after they came, as it was said, to gain of discretion; and to forsake the Devil and all his works, is not this to forsake the works of iniquity, as well as to forsake all sin and unrighteousness whatsoever, because all sin is the work of the Devil, who is the chief worker of iniquity, and for people to keep Gods holy will and Commandments all the days of their life: Is not that to refuse to serve the Devil all the days of their

their life, and not to commit sin or obey the commands any of the dayes of their life? How comes it to passe then, that now you labour to deliver people from their former engagement, caused by you and your fore-fathers to be made against the Devill and all his works. By preaching and perswading them, yea, and the same people that you engaged to the contrary now, and telling them they must now live in terms of life, what is this but a Popish trick and to teach them, *viz.* the people that you engaged against the Devill and all his works, &c. At the entrance into the Covenant of Baptism upon such a condition, which now you labour to dissolve and teach, to break the condition of their Covenant of Baptism so called, and to break the condition of the Covenant, is not that to violate the Covenant and make it void, &c. if so, whether are not you and the people, that willingly doe see the false Prophets Ring leaders of Sects since the apostacy, and truce-breakers, or Anti-Christians, yea or nay?

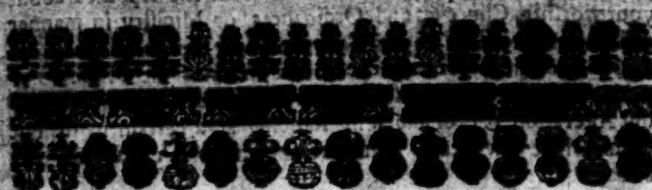
ed of worshipping God. **Query. XXVI.** And how can you stand

And if you the parish-ministers, &c. say these things was in the dayes of the Bishops and Bishops, and are past, and not to be heeded now, for the Government is changed, and the Ministry being nationall, and not Apostolicall, or spirituall, and according to the Scriptures, but alterable and changeable as the nationall Government changeable, and therefore conclude, that you are not now accounted the Ministers of Christ, but publick-preachers for a nationall maintenance, &c. if so, I ask then if you have not the more to answer for, and all such, and when you not sworne to the Common prayer-book, and that order of worship that was in the time of the late Bishops, &c. so, how can you clear your selves in the sight of God, who have builded people up in those things, if the former be granted, that are accounted by you to be of no use, and cryed them up then as the Ordinances of God, and way to the new birth and Covenant of Baptism, &c. concluding formerly, that without such things people could not be saved? Is it not time for people to look about them, and to beware of the false Prophets and Ministers of Anti-Christ? and whether can

you truly plead antiquity and succession from the Apostles about your worship, Churches and Ordinances, or Ministry in manner and matter according to the Scriptures and the Apostolicall order, and not lie before the Lord and in the sight of the Son? And whether is your Ministry, Ordination and Toleration without Alteration, &c. of any long standing at a certainty, or but within these few years, or under the number of twelve, yea or nay?

Query, XXVII:

/ Are you not offended that the Lord doth discover your deeds of darkness, and bring people off from your deceits and Popish traditions, &c. to the true spiritual teachings and worship of God againe; and to the Church of which Christ Jesus is head according to the Scriptures, as was before the apostacy? and would you not rather have the Saints whipt and scourged, or sent to the house of correction, &c. and have the truth suppress, if you could; and the Church of God persecuted and scattered, if you might have your wills, rather than have unrighteousness and wickedness, false Ministers, and the false Ministry discovered, reprov'd and denied, that truth in its pure appearances may be exalted, yea or nay? let that of God in you answer, and flesh or deceit be kept silent and under the Cross.



POSTSCRIPT.

ANd let all honest people and true Christians, who reads this, miade to reade with a right understanding, to the end that they may be rightly informed; and see if they can yet know who are the false Prophets, and if they search the old Laws and Records of the Nation, may they not see the rise, ground, ordination and succession of them, in the time of Apostacy, to spring out, of and from the root of Popery. And may they not see the path that the Parish-Priests, &c. and the people, formerly deceived by them, have walked in, *viz.* First to the Mass book, and the like Popish Worship: And from the Mass book they ascended to the Common prayer book, and going backward, they went from the Common prayer book, to the Mass book againe, and from the Mass book they ascended to the Common prayer book againe, and stood still in it for a time, then the Common prayer book

was left, and the Directory took place, and is not some
thing else preparing instead thereof. But now is the
Lord teaching by his Spirit, and seeking people to the
true spiritual worship againe, Joh. 4. 23, 24: for ever
praised be his name.

ENIS

*Thos. Benham
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Book*